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matics, not only for the purpose of guiding us in the earliest beginnings of development, but also for placing in a right light the complicated edifice which we now possess. From the fact that the most lively admiration is expressed for the discovery of the ancient Chinese Pythagorean theorem, he thinks he is justified in inferring that it represents a real mathematical demonstration, and it may be granted that he is apparently right in this conclusion.

It is to be hoped that Dr Vacca will continue his meritorious studies in this woefully neglected field and devote some of his energy, for example, to the Chinese problems of algebraic equations, which, more than anything else, must elicit our undivided admiration.

B. LAUFER.

Skalpieren und ähnliche Kriegsgebräuche in Amerika. Inaugural Dissertation zur Erlangung der Doktorwürde der Philosophischen Fakultät der Universität Leipzig, vorgelegt von GEORG FRIEDERICI. Braunschweig: Friedrich Vieweg und Sohn, 1906. 8°, 172 pp., map. (5 Marks.)

The author of this paper on scalping and cognate war customs in America, Captain Georg Friederici, of the German army and former legation attaché in Washington, is already known to American scholars for his Indian studies. The present paper, by which he obtained his doctor's degree at Leipzig, is one of the most important ethnologic monographs which have appeared in a long time. The investigation covers the whole American continent, but naturally concerns most the United States and Canada.

The author deals first with the origin of the word *scalp*, which he derives from an old Low German word signifying shell or sheath, and shows how this convenient monosyllable superseded the more cumbersome descriptive terms used by early Spanish, French, and English explorers. The custom itself he considers essentially American, very few references to it occurring in any other part of the world since the time of Herodotus, who mentions it among the ancient Skythians. The first definite mention of the custom in America is by Cartier, who, while in the vicinity of the present Montreal in 1535, was shown five scalps dried and stretched on hoops, which the Indians had taken from slain enemies toward the south. Farther down the river in 1603 Champlain witnessed a dance in which fresh scalps were carried by the women as they danced. De Soto, Laudonnière, and Captain John Smith found the custom among the southern tribes.

Contrary to the general supposition, our author shows conclusively

that the practice of scalping, in the early exploration period, was not universal in North America, but was confined to an area stretching from the mouth of the St Lawrence to the Gulf and the lower Mississippi, nearly equivalent to the territory held by the Iroquoian and Muskogean tribes and their nearest neighbors. It was absent from New England and along the coast almost to Delaware bay, and was unknown throughout the whole interior and the Plains area, on the Pacific coast, in the Canadian northwest and in the Arctic region, as well as everywhere south of the United States, with the exception of an area in the Chaco country far down in South America. Throughout both Americas the ordinary trophy was the head, excepting in the frozen extremes of the Arctic regions and Patagonia; where trophies of any kind were seldom taken, a fact that Friederici ascribes to the inhospitable nature of the environment, compelling the savage to concentrate all his attention upon the urgent necessities of existence. Conversely, the most elaborate development of the trophy cult was found in the warmer tropic regions where conditions were easiest and leisure most abundant.

The rapid spread of the scalping practice over the continent until it had completely superseded the earlier head-hunting, he ascribes to the changed conditions brought about by the introduction of European weapons and to the encouragement given by the colonial governments in offering premiums for scalps. As paid and equipped allies of French or English the Indian warriors organized their raids on a larger scale and extended their incursions to more remote points. The head being too unwieldy to carry any great distance, in addition to the burden of gun and ammunition, the more convenient scalp was evidence of victory and check for payment. In the Pequot war of 1636-37 the Puritans paid for Indian heads. Forty years later and thereafter they paid for scalps on a steadily rising market until in 1723 good Chaplain Frye eked out his ministerial salary by killing Indians at one hundred pounds per scalp. The French colonies of Canada and Louisiana were seldom able to pay more than about ten dollars per scalp, which, however, they did with cheerful good will. In Pennsylvania in 1764 the legal price was \$130 for a man's scalp and \$50 for that of a woman. In the Revolution the price ran up to £75 for every warrior's scalp. In 1835-1845 the north Mexican states paid organized companies of American scalp hunters \$100, \$50, and \$25 respectively for scalps of Indian men, women, and children. In 1849 the price was doubled for men, women, and boys under fourteen. Some fifteen years later the territory of Idaho authorized the organization of a volunteer company to kill Indians at — "for

every scalp of a buck, \$100 ; for every woman, \$50 ; and for everything in the shape of an Indian under ten years, \$25 ; every scalp to have the scalplock and every man to declare on oath that said scalp had been taken by the company." With such encouragement the rapid spread of the custom is easily understood. As to the whites, it may be briefly stated that the borderman was a scalp-hunter as long as a border line existed. Under the Dutch government of New York prices were paid for Indian hands, a custom which Friederici regards as directly introduced from West Africa with negro slavery.

The general custom of shaving the head, excepting a central ridge or lock, among the eastern tribes, he regards as protective in its purpose, to prevent seizure by the enemy, while on the other hand the equally universal long side plaits and pieced-out back hair of the Plains were made possible by the fact that the prairie warrior fought on horseback and seldom came to close quarters. He is undoubtedly correct in regarding the "coup" as of earlier and greater importance among the Plains Indians than the scalp.

In his chapter on cognate customs he notes all the various forms of mutilation, the necklaces of human teeth, the pyramids of human skulls, the dried and shriveled heads, the drinking cups fashioned from human skulls, the flutes from human bones, the statues and drums of entire human skins found in Mexico, Yucatan, the Amazon region, and the Quichua domain. None of these customs, in his opinion, has origin in ancestor worship, as claimed by some writers, but all are based on the simpler motive of the trophy, and he enters a sensible protest against the tendency "to reach out for the remote and abnormal" when a more evident explanation is close at hand. The preparation of the scalp trophy, the dance and other related ceremonies, and the taboos and religious ideas connected with it, are all noted. The extended bibliography is a virtual index to American ethnology, and the accompanying valuable map makes the general statement clear at a glance.

The Susquehannocks and Minquas (p. 18) are identical, the Massawomekes are the Iroquois, and the Nottoways were a cognate tribe of southern Virginia. The reviewer must adhere to his former statement, noted on page 23, that in 1833 and later the Osages generally beheaded without scalping. So recently as 1863, according to the official Indian report for that year, they killed, beheaded, and scalped an entire party of seventeen or more unfortunate Confederate officers who fell into their hands — evidence that so late as the Civil war the one custom still held equal place with the other.

JAMES MOONEY.